

J T Buck Hist Lib

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, MAY 17, 1900.

VOL. II, NO. 27.

"The denominational paper is a powerful factor in our work.—*J. M. Frost.*

Ho Kap Shi, a native preacher, baptized last year in North China over 200 believers.

The next Southern Baptist Convention will meet in the city of New Orleans in May, 1901.

"There are more than ten thousand Christians in China."

E. Z. SIMMONS.

Dr. S. H. Ford of St. Louis has been in the ministry 64 years.

Dr. and Mrs. R. H. Graves and Miss North are laboring as missionaries in China at no cost to the Foreign Board.

"The Chinese Baptist Publication Society is now printing New Testaments, tracts and hymn books."—*E. Z. Simmons.*

"The amount of money that Southern Baptists ought to give for Foreign Missions is not less than \$8,000,000 annually.—*T. T. Eaton.*

"Brethren, you who are connected with colleges and schools, if you have missionary maps, hang them up in your recitation rooms, and use them as text books."—*Prof. J. A. Burns.*

The Moss Point church handed Pastor Mitchell the money to cover the entire expenses of the trip, and said, "go, and take in the convention and the scenery."

So far as statistics can be gathered by the Sunday School Board, there are 9,711 Sunday schools in the South. Of these 8,000 are getting Sunday school literature from the Sunday school board.

"When the Israelites were leaving Egypt they were commanded to borrow gold and jewelry of the Egyptians, and the Jews never more gladly obeyed any command."—*Chas. S. Morris (Col.)*

Rev. B. S. Rayner, of Durant, made our office a very pleasant call yesterday. He is a member of the North Mississippi Conference, but at present is traveling in the Bible work. Some of our first impressions of piety and consecration were received from him. He was once our teacher, and we do not hesitate to say that in our judgment no more honest or sincere teacher ever entered the school room.

"I almost feel that it is a sin against the Holy Ghost to tear up and waste papers and tracts of a Baptist kind.

J. R. FARISH.

"I know a church in S. C., which has four regularly elected pastors. Pastor's salaries in the mountain regions range from \$2 50 to \$50.00 a year.

J. L. WHITE.

"The Baptists of the South owned only about one-seventh of the Negroes in the South. When the Negroes were freed, it was found that about three-fourths of the professed Christians were Baptists.—*R. T. Hanks.*

Bro. Guy Jack says: "I believe if 1,000 or more of our brethren will send you two or more years' subscription in advance that you will make THE BAPTIST the equal of any paper in our beautiful Southland. I enclose you \$5 00 to be placed to my credit."

We have just received a well gotten up program of the Commencement exercises of the Braxton Collegiate Institute, May 17-18. Rev. W. F. Yarbrough, of Jackson will preach the Commencement sermon, and Rev. W. B. Murrah, D. D., of Jackson, will deliver the annual literary address.

We sympathize with Brother E. B. Seale, Roxie, in the illness of his wife. She has been confined to her bed more than forty days by rheumatism, and has suffered very intensely. On this account Bro. Seale could not attend the convention at Hot Springs.

Bro. and Sister McComb were denied the privilege of full attendance upon the convention on account of extreme illness of their little baby girl. When we left Hot Springs Monday at 7 p. m., the child was better, but it will be next Monday before they can start home. We had the pleasure of entertainment at the house where they stopped.

The appearance on the platform, at the request of Secretary Willingham, of Miss Claudia White, who has spent 8 years in China, appealed pathetically to the great congregation, though she spoke not a word. She has acquired that modest, meek characteristic of Chinese women, of looking downward. She was attired in a native Chinese costume. She was asked to sing, but her womanly modesty prompted her to decline singing before the large mixed audience.

The baccalaureate sermon of the present session of Mississippi College will be preached on May 27th by Rev. T. S. Potts D. D. of Memphis, Tenn. We feel fortunate in securing Dr. Potts for this important occasion. He has recently returned from an extended trip to the Orient. Dr. A. J. Fawcett of Hazlehurst will preach the sermon at Hillman College on the 27th at 8 p. m.

FOR THE BAPTIST: The two Baptist churches at Osyka are no more. The two churches had appointed committees to decide upon a plan for reunion, and the committees both agreed to refer it all to their two pastors, Thomas of the first church and Harrington of the second, and these two to select a third man. They chose Bro. Sibley of McComb.

Both churches with the ministerial committee met last night, and it was agreed to form a new organization to which all the property of the two churches is to be turned over. The old records of both churches after being decently warped up, have been committed to the custody of deacons, where the old documents will rest like Hector of old, in everlasting sleep, and new things come upon the new chess board of active life.

The committee appointed deacons and trustees out of the two old memberships. Both old pastors were put in nomination to serve the balance of the year and were voted for, or cast lots for, according to scriptural precedent.

Brother Harrington was elected after which the retiring pastor was paid to date in full.

Mr. Sibley preached the sermon from Genesis, in reference to "Let there be no strife between us, for we be brethren." He delivered a very animating discourse and all went well. The Lord had prepared the hearts of the people for the event.

The hush of the sweet May season was full upon us. The stars shone down in all their pearly glitter, while the Lord threw in the great, full moon, that came up dancing above the sombre forests of the dark Tangipahoa, and gilded all the world with the sheen of her glittering glory. The large house was never before so packed in all its antecedent history, and every face seemed burning with the flame of delight that glowed within.

The long church strife of 15 years is over and peace reigns again in our Warsaw. How easily things work when God's hand sets them going. May the Lord bless their future.

T. E. TATE.

Annual Report of J. G. Chastain, Morelia, Mexico.

During the entire twenty years that Southern Baptists have been prosecuting mission work in Mexico, no year has brought to the missionaries so much sorrow and affliction as the one now closing. Every family and almost every missionary has been ill, and in some instances the sickness has been critical and prolonged. This has very materially interfered with our work. Some of our men being we, have spent most of this, their first year, studying the language; but they are now beginning to swing the scythe like experienced reapers. Perfect harmony prevails among all our missionaries; and we think the work is better organized and in a more hopeful condition than ever before.

Your missionary is greatly encouraged with the condition of things at Dr. Arroyo, which station he has just visited. There we have a school of fifty students, in which the Bible is a daily text-book. We have a good chapel and organized church of thirty members. Though they have no salaried pastor, they conduct their own meetings which are well attended, and many persons are entering to hear the gospel for the first time. Several are asking for prayer and the church seems ripe for a protracted meeting.

At Morelia our rented hall has been sold, and failing to secure another centrally located we now have two nearly a mile apart, on opposite sides of the city and in the suburbs. Several of our members and their families have moved away leaving our congregation small; but the opposition and fanaticism, so bitter a few weeks ago, seem to be subsiding, and we trust that there is a brighter day just ahead.

The teacher of our little day school here renders valuable service, also as organist and teacher in our Sunday School. A few Christian young men have been organized into a theological class, which meets three nights each week, when the missionary is at home to conduct it. The work at Morelia is greatly retarded for lack of suitable buildings centrally located.

The most hopeful work in this field is that down among the Indians in the hot country toward the Pacific coast. Besides a large number of preaching stations, we have in that district two organized churches, also three ordained native preachers and other active workers, not one of whom receives one cent of salary. At Guaymas seventeen persons have been baptized since Jan. 1, 1900, and ten other candidates await the ordinance. It seems that we have done and are doing very little, yet the dear Lord has been pleased to bless the preached word, His own means for reaching and saving poor, lost sinners.

The following are the statistics of my field, for the year ending March 31, 1900: One male assistant, two day schools with two female native teachers, and sixty students, four ordained native preachers, unsalaried, four organized churches, 130 members, 4 Sunday Schools, with 150 students.

With one voice all the Mexican missionaries would appeal to the Southern Baptist Convention for recruits. That the number and efficiency of our native workers, male and female may be increased, we respectfully request that

funds be immediately appropriated sufficient to reopen and sustain our two Institutes in Saltillo, and that they both be made industrial, which will greatly reduce the expense while it increases their efficiency.

Brother Chastain writes: Hooker continues to improve, and is soon to go home. I fear he will not be strong enough to reach the Hot Springs Convention. He went down to death's door, and to-day is a living monument of God's goodness and mercy.

A. C. Watkins is the best missionary I ever saw, of any Board or denomination. Our Board does not know him intimately, and hence they do not appreciate him as they should.

J. G. C.

Peril of the Young Cashier.

BY LYMAN J. GAGE—In Youths Companion.

It was in this perilous position the young man stood. Nor did he fail to comprehend the gravity of the position in which he was placed. Unable to furnish proof of innocence he stood exposed to the full effect of the unqualified, positive declaration of Mr. Fish. The theory of the law is that it is better that ten guilty men escape punishment than that one man should innocently suffer. The theory of a bank is that it is better to part company with ten honest men than to harbor in a position of trust one dishonorable man.

The young cashier felt the force of all this. He made rapid mental retrospect of all his past doings. He was strong in the knowledge that no departure from the rule of strict integrity could be summoned against him to prejudice the present issue. In short, his sole refuge and defence was his character. Would this avail in the eyes of the president, upon whose unfavorable word he might go from his honorable position a suspected, if not a dishonored, man?

He said to his superior officer: "Mr. Fish is wrong. He is laboring under a misapprehension. I cannot believe he would wilfully bring a false accusation. There are but two alternatives: He is in error, or I am a thief. It is for you to decide it. What is your decision?"

The President's Decision.

The president replied: "I have watched your course in the bank. I am familiar by report concerning your associates and your ways of life. I have studied the expressions of your character. I am absolutely certain that it would be impossible for you to take the bond. It is possible that Mr. Fish is mistaken. Give yourself no concern about it. Perhaps time will clear up the matter. I might have saved your feelings and kept still, but I thought it better to tell you, in the hope that you might recall some fact or circumstance that would show Mr. Fish his mistake."

I relate this story to illustrate the value of character. It was in this case, as in a thousand others, the shield and protection of an otherwise helpless young man. Was the question ever cleared from all doubt? The illustration does not need the answer to this question, but if the reader has felt any sym-

pathy with the young man, he may be gratified to know that it was cleared up.

The cashier went to work to trace, item by item, all the moneyed transactions of Mr. Fish, as revealed in his cash account on the books of the bank. He thus succeeded in tracing a certain deposit of cash made some time previous by Fish. This deposit consisted of a check on a city bank for upward of one thousand dollars. He traced the check, and found it was drawn by a firm of brokers in the city.

A visit to the brokers brought the information that the check was given to Fish on payment for the purchase of one United States five per cent. bond. As Fish had asserted that he had never owned but one such bond, the question was settled. When these facts were brought to the attention of Mr. Fish, his memory recalled the matter, and he made profound apologies.

Reflection will suggest that while the sketch, or story, above given is intended to illustrate the power and value of character, it involves also another element. In spite of the real probity and innocence of the young cashier, the bank president might have reached a contrary, if a false, conclusion.

When the president declared: "It would be impossible, considering your character, for you to take the bond," he gave evidence of a state of mind, within himself, which held his subordinate officer free from guilt; or, to put it affirmatively, he gave the cashier credit for honor and fidelity. It might have been otherwise. Notwithstanding the fact of his real merit, doubt and mistrust might have occupied the place of confidence and trust in the mind of his superior, in which event the future prospects of the cashier might have been marred, if not ruined. And this reflection brings us to a consideration of the importance of this element of credit in the relation of men to each other in the social state.

Religion in Mexico.

Even pronounced liberals, the very men who made and enforced these anti-church laws, often support the church financially, in part, because it has become a matter of tradition to do so. A prominent Mexican general, at one time an ardent adherent of Juarez, is known now to seek closer adherence to the church. It frequently happens that a fanatical liberal, after he has opposed the church all his life, seeks on his deathbed the sacraments of the church, at the request of his wife and family. Liberal papers in bombastic tone often report the grand ceremonies of the church. The leading class of men, however, as a rule satisfy their religious wants by membership among the Free Masons, or by a rationalistic system of philosophy closely akin to that of the French Encyclopedists. They never go to church except as a matter of form.

Of Protestantism, the average Mexican has but a poor idea. He is surprised to hear that Protestants also worship Christ. Ordinarily Protestantism and irreligion, Luther and the devil, are synonymous terms for them.—*The Literary Digest.*

A Boy Who Recommended Himself.

John Brent was trimming his hedge, and the "snip, snip" of his shears was a pleasing sound to his ears. Behind him there stretched a wide, smoothly kept lawn, in the center of which stood his residence, a handsome, massive modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge.

"A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation; as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy he was exceedingly liberal. He was always contributing to benevolent enterprises and helping deserving people, often when they had not asked his help.

Just beyond the hedge was a public sidewalk and two boys stopped opposite to where he was at work, he on one side of the hedge and they on the other.

"Hallo, Fred! That's a very handsome tennis racquet," one of them said, "You paid about seven dollars for it, didn't you?"

"Only six, Charley," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charley. "I'd have given you three dollars for it."

"You are too late," replied Fred, "I have promised it to Willie."

"O! you only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charley."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him I offered you another time as much, and that will settle it."

"No, Charley," gravely replied the other boy, "that will not settle it, neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"O, let him have it," retorted Charley, angrily. "Fred Fenton! I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face and is made of the right sort of stuff," was the millionaire's mental comment. "He places proper value upon his integrity and he will succeed in business because he is punctilious."

The next day while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Jo; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself," and as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed and heard and overheard than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes, and chaff boys who are better than you are, without older people making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes and parental respect would speak in your behalf.—*Golden Days.*

A True Gentleman.

It is almost a definition of a gentleman to say that he is one who never inflicts pain. The true gentleman carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast, his great concern be-

ing to make every one at his ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He avoids unreasonable allusions or topics which may irritate; he is seldom prominent in conversation and never wearisome. Another delightful trait in him is that he makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort. He has no ears for slander or gossip; is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, or insinuates evil which he dare not say out. For a long sighted prudence, a true gentleman observes the maxim of the ancient sage, that we should conduct ourselves toward our enemies as if he were one day to be our friend. He has too much good sense to be affronted at insults, and he is too well employed to remember injuries. Nowhere shall we find greater candor, consideration, or indulgence; for he puts himself in the place of opponents, accounting for their mistakes, because he knows the weakness of human reason as well as its strength, its province, and its limits. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. He is patient, forbearing, and resigned on heart-felt principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, to death because it is the will of an all-wise Heavenly Father.—*The Churchman.*

A Plea For Missions.

This is our plea for foreign missions. God has given the earth to the children of men. But the children of men are God's children too. Only in His name and fear do they truly possess the earth which he hath given them. To claim the earth for Him was the work of Christ. To claim the earth for Him must be the work of every servant of Christ, who in any degree is like his Master. That claim is to be made, first, by living ourselves brave, pure, faithful, God-like lives upon the earth, letting men see and proving to ourselves that a man may live upon this wicked earth as the true child of God. It is to be made again by telling to all mankind, in the never outworn, never outgrown story of the Incarnation, that they and the earth in which they live are not their own, but God's; are their own only because they are God's; have been made truly and thoroughly their own by being redeemed to God in Jesus Christ.

PHILLIPS BOOKS.

HILLMAN COLLEGE
for
YOUNG WOMEN.

Last year had twice as many boarders as the year before, this year three times as many. One hundred music pupils write for new catalogue to Rev. Geo. Wharton, A. M., D. D., Clinton, Miss.

Address of Welcome.

DR. MOODY'S SPEECH.

"This is a place of many waters, and I congratulate you," he said, "on following the example of the original Baptist. This is not only a city of water, hot and cold, but it has five hundred places prepared for your immersion. In Hot Springs we all believe in immersion and most of us practice it. If you go home without taking a bath I hope your wives will ship you back and make you take a full course. While this is not the city of Washington it is the city of washing. Brothers, we do tons of washing here each and every year. This is a city of peculiarities. The world has already heard of Hot Springs' crystals and our famous whetstones have been heralded everywhere. For fear that some of you may feel poor (turning to Gov. Northern) let me present you with this Hot Springs diamond."

Gov. Northern, in reply, said: "Well, that's my normal condition."

Continuing, Dr. Moody said: "Mr. President: If your old age should at any time cause you to feel dull, here's a whetstone; whet it up."

Mr. Northern replied: "Well, brother, my youth will never grow old, but as my wit may, I accept it."

Mr. Moody replied in sotto voice: ("I hope you'll use this stone on some of our speakers.") This is not only a washing city, but a boar-ping city. Without board we couldn't all live, but let no boarder fear he will be 'taken in.' We are all saints and angels in this city. It may be possible for you brothers to be entertained by angels unaware, but let me tell you—keep your eye on the angel. This is the world's sanitarium. The rich not only come to have pleasure, but the populace for healing. The difference between Kansas and Arkansas is the same as the difference between an angel and an arch-angel; but I confess that there are two sides to everything. You might not agree with me now, but you will before you leave our borders. Our place is like the Garden of Eden—Satan has resided here. Everything in Hot Springs belongs to U. S. us. If you all don't have a good time here don't ever go pleasure-seeking anywhere below the clouds of heaven."

Southern Baptist Convention.

This immense body of Baptists convened in the city of Hot Springs, at 10 a. m., in the spacious dining hall of the Eastman Hotel. This body was called to order by the former President, W. J. Northern, ex-Governor of the great State of Georgia. The Convention instructed Secretary Burrows to cast the ballot for W. J. Northern for President of the Convention, who addressed the body in a review of the progress of Christ's cause throughout the world. J. P. Eagle, R. C. Buckner, S. H. Ford, Joshua Levering were elected vice-presidents of the Convention. Lansing Burrows, Tenn., and O. F. Gregory, Md., were elected Secretaries. G. W. Norton, Treasurer, and W. P. Harvey, Auditor.

J. B. Moody, pastor of 1st Baptist church Hot Springs, made a strong and happy ad-

dress of welcome, presenting the president with a cluster of Hot Springs crystals, a diamond and a whetstone. Surely our president can continue to shine and grow sharper. The speaker emphasized very sharply the distinction between *delegate* and *messenger*, suggesting that the entire system of episcopacy grew out of a failure to recognize this distinction.

A very pleasing response was made by Sparks W. Melton, of Ga.

At 3 p. m., the Convention re-assembled, and went at once to business. Dr. F. H. Kerfoot, secretary, read report of Home Board which showed receipts for the year closing to be \$79,368.68. The report also showed on Mar. 1, a debt of \$731.38. This debt is so small as scarcely to be felt, yet who would not rejoice if we could begin the new year with "clean tables."

Rev. L. J. Vaness of the Sunday School Board read report of the Sunday School Board. The report showed great prosperity in the work of the Board.

Rev. R. J. Willingham, secretary, presented report of foreign mission board, which brought good cheer and great encouragement to our hearts, showing a net balance on hand May 1st, of \$8,459.73. One year ago the board resolved to make an effort to enlarge its work 25 per cent. As soon as we resolved to do this the Lord began to give an increased ingathering of souls on the foreign field. The increase has been more than 50 per cent. We gave during the last year \$140,102.30, against \$109,267.43 for the year before; an advance of \$30,834.87. During the closing conventional year, Mississippi gave \$7,635.61; the year before, \$5,839.91, an advance of \$1,795.91. We all feel well and take courage. The Southern Baptist Convention has on the foreign field 41 preachers, and has had during last year 1341 baptisms.

The convention sermon was preached by the appointee, Dr. J. J. Taylor, of Norfolk, Va., on the subject, "The Mystery of the Wisdom and Power of Christ," from Matt. 13:34. "Whence cometh this wisdom and this authority?" The sermon was brim full of thought, well expressed and sound from core to cuticle. Dr. Taylor is one of our strongest men.

After the great audience room was literally packed, the overflow was so large that Dr. F. Dixon of Ct. was asked to go to another part of the building and preach. We understand that he preached a fine sermon.

At 9 a. m. Saturday the great convention re-assembled. After spending one-half hour in devotional exercises and reading the journal of Friday, J. B. Cranfill offered a resolution setting apart a special half hour for the consideration of temperance and prohibition. I. P. Trotter for the committee appointed one year ago to investigate the business of the Sunday School board, read report which showed the business to be in excellent condition.

The convention made some verbal changes in Article 12 of the constitution.

Dr. Kerfoot read report of 20th Century Committee, setting forth the object of the 20th century movement, to be the better equipment of our Baptist people for carrying forward the work of the Master.

Dr. Kerfoot said that "in the 55 years of the convention's existence not one-half of our churches had been reached, and not one-tenth of the membership."

Baptist polity is better for anything than Methodist polity, if it is only worked. Our present plans of organization will not accomplish the expressed aim of the convention, and therefore we need a board of co-operation for the better adjustment and operation of the organized forces of the various boards. The woman's societies are the agency for the dissemination of information among the churches. There are at present 10,000 of these societies ready to do the bidding of the convention. During the closing year these societies raised \$600,000.00 for the boards; 10,000 of these churches take no collections. Baptist polity is on trial for its efficiency in practical work."

Dr. E. Y. Mullins, president of the Seminary, spoke in its interests. He said: "The Seminary stands for several things:

1. It stands for the idea of its founders.
2. For the spirituality of those who go there to study.
3. For the missionary spirit.
4. Practical efficiency in the pastorate. A good minister of Jesus Christ must know where men are and how to reach them. A good fisherman knows where the fish live and how to catch them.

5. For the study of the Bible, the *old* Bible, the *whole* Bible." The Doctor used with fine effect some of the most beautiful similes. He asked for expressions of sympathy and purpose to help the Seminary in enlarging its usefulness. Many expressions were given. The outlook for the Seminary is very encouraging. Dr. Mullins made a fine impression upon the convention.

Dr. Dickerson, editor of the Standard, Chicago, was presented to the convention by the president. Also Dr. F. Dickson of Connecticut was presented. Both brought greetings from their section.

Dr. J. B. Gambrell said: "The Convention is now 55 years of age, and has done business in the same way all this time. No other enterprise worthy of the name has failed to re-adjust its methods to the ever changing conditions confronting us. No man will be right with God until he gets right on money. We have a great waste in the non-contributing churches among us, and a further loss in the non-contributing members of churches which do contribute. Another loss is sustained in Baptists who go from country churches to cities, and are caught by the Methodist or somebody else before they ever find the door of a Baptist church. Baptists claim freedom. They have it. But one need not act a fool to show his freedom. If you are free, do right anyhow."

The 20th century committee in its report recommended the appointment of a committee consisting of three members from each board—Foreign, Home and Sunday School—nine in all, to plan for more general enlistment and co-operation of the Baptists of the South.

This recommendation elicited vigorous discussion, participated in by Gambrell, Texas, Hatcher, Virginia; Ford, St. Louis, Mo.; Eaton, Kentucky; Kerfoot, Georgia; Jamison, Georgia; Bell, Georgia.

The entire 20th century report was adopted. The recommendation embodied the following points:

1. That the Home, Foreign and Sunday School boards each appoint a committee of three, constituting a co-operative committee of nine.

2. That this committee of nine appoint a secretary to labor in co-operation with the three secretaries of the boards. The salary of the secretary of this co-operative committee together with other expenses incident to the operating of this committee, will be paid by the three boards of the Convention.

3. That each State board be requested to appoint a committee of three to co-operate with the committee of nine and its secretary.

Very touching and strong appeals were made in behalf of home missions by Henry McDonald, J. L. White and Dr. B. H. Carroll.

This closed a great day's work. Everything has been favorable. The weather has been all that could be desired, and everyone seemed to be well located and happy.

We are located within a stone's throw of the Convention building, in a house that is caring for more than 150 guests. The McCray.

At the annual meeting of the Board of Trustees of the Southern Baptist Theological Seminary held during the Convention, Rev. Geo. B. Eiger, D.D., pastor of the First Baptist Church, Montgomery, Ala., was elected to the chair of Systematic Theology and Pastoral Duties. This is a good selection, and adds to the honor of Mississippi and Mississippi College. It is understood that Dr. Eiger will accept the position to which he has been invited by the board.

The presentation by Dr. Lansing Burrows of a silver vase to our venerable ex-Secretary of Home missions, Dr. I. T. Tichenor of Atlanta, in open Convention, was a touching scene.

While hundreds of the great congregation were in tears, Dr. Tichenor accepted the token of love and appreciation from the Convention with tender expressions of gratitude.

There was quite a number of visiting brethren present who were welcomed, and several of whom participated by speaking in the Convention. Some Indian brethren were present from the West.

8 p. m.—Dr. E. Y. Mullins spoke on The Educational Movement for the Century. The foundation of all is regenerated membership. The life that comes from the Holy Spirit gives power. The mission spirit is behind our education. This fits us for our mission in the world. Notice the forces at work. Newton Theological Seminary was once a wondrous stream of missionary influence flowing through the century. The history of it had been much for Judson's knowledge of Greek. Missions and education go hand in hand. When the impulse for missions took hold of Virginia Baptists, they began to educate. In 1839 there were 130 schools in the South and 68 schools in the North. Industrial schools failed, then tuition; and then endowment followed.

Sacrifices were made by Furman, Boyce, Broadus and Manly.

The true conception is to make a man in the true sense. Another, to communicate their portion to civic interests. A civic debt we owe; pay it by educating our people.

Next came the academics. Plant them, cultivate them everywhere.

The next step was to endow our schools—by doing it ourselves. Cultivate co-operation and co-ordination.

Dr. Lansing Burrows spoke on The Baptist Outlook for the Twentieth Century. The only thing of the future we know is that God is there. The outlook is grand for its encouragement in this twentieth century.

Love is illogical; love captures, conquers, cements, unites. Dry rot is from within; dry rot kills. Bind the psalms of David and the arguments of Paul.

This is the transition period. Moodyism and the institutional idea of the church have done harm.

At the conclusion of these great speeches a consecration service was held. Several two-minute speeches were made.

The convention assembled Monday morning with a very much reduced attendance. Many had returned home.

A committee was appointed, consisting of one from each State, to report at next convention on the feasibility of establishing a Baptist school in the city of Rome.

A committee, consisting of one from each State, was appointed to report at next meeting of convention on the weekly denominational press.

Foreign missions received very earnest consideration. A great many very enthusiastic and hopeful speeches were made, and the Convention resolved to undertake to raise \$200,000 for the ensuing year. This means an increase of 42 6 7 per cent. over what was given during the last year. The Foreign Mission hour was a great hour, a supreme hour. Its inspiration was deeply felt.

Work among the colored people received due consideration.

Several returned missionaries were called to the platform and spoke briefly of their work respectively, L. W. Pierce, W. H. Sears, E. Z. Simmons of China; C. E. Smith, of Africa; Chas. S. Morris, of Africa, (col.) A. C. Watkins, of Mexico. At the close of Bro. Morris' address a spontaneous offering to his work was made, amounting to \$106. When the colored brother was through speaking, by common consent, it was conceded that the best wine had been reserved to the last.

NOTES.

On our way to the Convention we had the company of Rev. T. J. Miley of Mayton, to Monroe, La. Near Monroe we fell in with a number of brethren, among whom were three Mississippians, Rev. J. A. Suider, of Alto, La.; Rev. A. J. Cockroft, of Bastrop, La., and Dr. W. A. Russell, of Oak Ridge. At Monroe we had the pleasure of meeting with our former friend, Miss Ford of Wesson, Miss. Louisiana has a very liberal sprinkling in of Mississippians. In fact, Mississippi has con-

tributed no inconsiderable number of preachers and fine men in the various professions to several states, especially Louisiana, Arkansas and Texas. She gave to Texas Drs. Gambell and Carroll, two of Texas' leaders, and a host of other splendid workers too numerous to mention.

She gave to Louisiana an editor, college president and State Convention president.

One of Arkansas' best governors, Rev. J. P. Eagle, was educated in our own Mississippi College. So it does seem as though Mississippi is a common benefactor.

Of course, in turn Mississippi now has the valuable services of such men as Grace, Fawcett, Mitchell, Bond, Hamlet, Bacon, Glenn and others. Each State will work faithfully on in preparing men for their life work in the various spheres, and, under God, the law of supply and demand will adjust men to their proper stations and places in life. When our loved State is called on to furnish men for other states, let us accept it as an honor, and renew our exertions in qualifying as many more as possible.

Beauchamp Speaks for the Prohibition Union.

The spring campaign of the Prohibition Union of Christian Men was brought to a close with two monster mass meetings to-day, May 6. It has been a memorable week in the history of the Rochester fight. Last Sunday at 3:30, C. N. Howard addressed a thousand men at the music hall, and Mrs. Ella A. Boole, of New York, addressed a large audience of women at the First Baptist church at the same hour. Dr. P. S. Henson, of Chicago, followed with an address on Monday night and every night since. Lou J. Beauchamp has been capturing the crowd after a fashion peculiar to himself. Some men can make one great speech; Beauchamp has made a great speech every night. His address at the workingmen's rally was equal to anything heard in this city since the Union was organized. This meeting was held on Wednesday night, which is the general prayer service night throughout the city, and was one of the most notable of the series. It was announced as a "Sinner's Mass Meeting Against the Saloon," Mr. Howard advising all praying men to go to prayer meeting and especially inviting to this meeting working men who do not attend church. The meeting last night was a new departure for the Union. The Fifty-fourth Regiment Band was employed and the free concert that preceded the address filled the great hall with men on a Saturday night. Fitzhugh hall is the largest auditorium in the city, with seats for 2,200 people, and has been filled to overflowing.

The most notable fact connected with the campaign is the large number of men that have been reached by placing the meetings in Fitzhugh hall instead of holding them exclusively in churches as heretofore. President Howard is planning a campaign for next fall that is to continue up to election day, and he will exhaust every resource to make it the biggest thing against the saloon this city has ever known.—*New Voice*.

Ways of Killing a Sermon.

A layman may, with a little practice, develop amazing dexterity in counteracting the influence of his pastor. After the preacher has kindled by his sermon a fire in many hearts, a layman may, if industrious and enterprising, extinguish the fire in all the people near him. It is a critical season in the week—the brief period immediately succeeding the benediction. In those few moments a layman can, if he will, do infinite mischief. He can turn his back on the stranger that stands nearest him, and show by his conduct that the pastor's sermon on Brotherliness is a mere theory, not intended to be reduced to practice, at least in that church. Or, if he chooses to be talkative, he can smother the sermon in his conversation. He can plunge into the discussion of the music. That theme is very fascinating and fatal. He can say: "How did you enjoy the music?" How did you like the Soprano?" or "What did you think of the Bass?" Such questions are exceedingly effective in the mouth of an expert sermon-killer.

A dozen members of the church propounding such questions to every one they meet convert the house of God into a concert hall and train people to look upon public worship as a performance to be measured by the aesthetic gratification which it affords to the congregation. Many a minister, after pouring out his very life to convict men of their sins, or to lift them to the level of some arduous duty, has been cut to the heart by hearing his best people in the aisles the excellences or defects of the anthem, and passing judgment on the voices of the singers.

But the question concerning music is not a whit more demoralizing than the question heard even more frequently: "How did you like the sermon?" Asking that question has become a habit which it will probably take centuries to eradicate. It is a demon which can only be cast out by prayer and fasting. Even the saints are addicted to the use of it. When strangers come to church, the first question at the close of service often is, "How did you like the sermon?" No wonder spiritual results of preaching are so meagre. What can be expected from preaching unless laymen realize that they are to follow up the work of persuasion by driving home the word set forth by the preacher? Sermons are not toys to be played with, or pretty pieces of rhetoric on which every member of the congregation is expected to pass judgment. To ask, "How did you like the sermon?" is to drag it down to the level of crazy-quilt, or a piece of crochet-work. A sermon is not an exquisite bit of literary bric-a-brac, to be chatted over and judged by the technical rules of art. It is not a dumping into which every self-constituted critic is invited to stick his fork that he may praise or condemn the cook. A sermon is a solemn warning, a bugle call to duty, a burning condemnation, an earnest stroke against a giant wrong, an exhortation to high endeavor, the illumination of a majestic truth. What a question for an earnest Christian to ask inside the house of God!—How did you like it?"

Sermons are preached, not to be liked, but to be accepted and lived. Suppose, pray, you did not like the sermon! What of it? Suppose that scapegrace who sat with you in the pew went away disgusted! When the arrow goes in, curses often come out. John the Baptist, Jesus of Nazareth, Peter and John, were not anxious that their sermons should be liked. Why should you be so solious concerning the opinion of critics? Never ask again that insipid question, "How did you like the sermon?" Such a question injures the one who asks it, and debauches the person who answers it. It trains men to measure sermons by false standards, and to seek for entertainment rather than for truth.

No wonder so many ministers have been spoiled, and are to-day preaching sermons full of everything else but the gospel. They itch to catch the crowd, and cater for applause, because they have been ruined by churches which have trained them to think of the sermon as something to be admired, eulogized, exulted over. A true preacher speaks for God, and whether the people like the message or not is the very last of all questions to be considered. No church can have conversions in it whose leading members ask the unconverted, "How did you like the sermon?" When a man is wrestling with problems of life and destiny, it is an insult to throw at him such a frivolous inquiry. It calls him off from a decision unspeakably momentous, invites him to pose as a critic, and requests him to pass judgment on the instrument which in the providence of God is being used for his regeneration. Many an aroused soul has been hurled from a serious mood of conviction into the mood of a trifler by, "How did you like the sermon?"

It is impossible for earnest men to do anything in the pulpit unless they are seconded by earnest men in the pews. Of what avail are passion and solemnity and burning earnestness in the preacher if the sermon is followed up by a swarm of triflers propounding idle questions? Holy impressions are easily dissipated. It does not take much to strangle new-born inspirations. One silly interrogation may crush a rising impulse toward God. The church should carry on and complete the work begun by the preacher. All conversation at the close of the service should deepen and fasten the impression of the hour. The church should be a trumpet through which the voice of the preacher gains volume and power. But if the trumpet gives an uncertain voice, who shall prepare himself for war? If the preacher cries, "In God's name, act!" and the saints stand around and ask, "How do you like that?" who of the unconverted will prepare himself for the marriage supper of the Lamb?

The crucial question is not, "Did you like it?" but, "Did it help you?" Did it comfort you? Did it give you new visions of duty? Did it bring you nearer to the Lord? The parable of the sower has an abiding significance. Those birds which devour seeds are like the poor; they are always with us. In our days such birds have no feathers, but in instinct they are true to the nature of the birds which

Jesus saw; and one of their favorite methods of rendering vain the work of the sower is asking, "How did you like the sermon?"—*Quiet Talks With Earnest People in My Study—Jefferson.*

Getting "Even."

Some people are philosophical enough to accept defeat gracefully; others nurse their wrath and waste much time in a mistaken effort to "get even." Of one of these latter a Chicago paper tells an amusing story.

A man came to a Chicago hotel for one day and took his dinner outside with a friend. When he came to pay his bill he found himself charged with a day's board, dinner and all. He protested. The clerk tried to explain that the American plan was based strictly upon time, and that if he chose to eat elsewhere it was his own lookout, but the man would not be pacified.

He paid the bill under protest. Then he asked if dinner was still on, and was informed that it lasted until nine in the evening.

"Then I'll go and tackle it!" he exclaimed. "I've eaten one dinner, but I'm going to get my money's worth out of this house, or perish in the attempt!"

He rushed into one of the dining-rooms, seized a bill of fare, and ordered everything he could think of. When he finally got to the end of his tether, the waiter handed him a check for four dollars and ten cents.

"What's that for?" he asked in surprise.

"Your dinner, sir."

"But I have already paid for my dinner in my bill," he protested. "I'm staying here on the American plan."

"Then you should have gone to the other dining room," said the waiter. "This is the European plan cafe."

The man paid the bill and walked out. His feelings must have been very heavy, both in body and in mind.—*Ex.*

Something Pleasant About Mexico.

A writer says this pleasant thing of Mexican boys, that "they embroider all the squalidness of their life with the gold lace of politeness." Did you ever notice what a grace and charm there is about some courteous action on the part of a ragged little newsboy or bootblack? One day last June many of the little street gamins of Philadelphia were observed wearing roses pinned on the front of their caps. It lent a sort of poetic grace to the grime of them. Courtesy is like the rose in the cap. It adorns all sorts of boys and girls in all conditions of life, and reveals a love for loveliness even in the most unfavorable surroundings.

Wanted.

Minutes of the following Associations:
Bethlehem, Bethel, Calhoun, Chester, Chickasaw, Coldwater, Columbus, Fair River, Gulf Coast.

The moderator or clerk of these Associations will please forward me promptly a copy of their minutes.

A. J. MILLER.

Yazoo City, Miss.

Away From Home.

While away from home, friend and foe,
Traveling for health, honor and wealth,
Way out in the desert, no where to go;
Without honor you know, it troubles me so,
That my health goes down as I travel around.
And then to get gain I travel in vain;
For to be wealthy I must be honorable and healthy.

While sitting alone thinking of the past,
Some mistakes I see have befallen me,
Not stopping with one, or two, or three;
And then I say, Oh, maybe I am too fast;
Then what can I do but think of the few,
Who have traveled through life on beds of ease,
Made friends on earth and went to heaven at last.

Then what must I do, I find such few,
Who to deal honest they will do;
Then to God I go, who will help me, I know;
For in his Bible I do find,
Precious words of this kind,
Draw nigh unto me and I will draw nigh to thee,
Then to him I flee for there's no other plea.

But there is another side,
Besides honor and pride,
Which in God's church some try to hide,
Looking and peeping, if perchance they may pass,
Hunting in others if some fault they may find,
And find in them fruits of other kind.

So while away from friend and foe,
To Christ I will cling, for no other I know,
I think this best, don't you think so?
Then come my brothers and help me be true,
For while you help me I can help you,
And by the help of God, we can pull through.
Now to Him I flee. Come, let's go.

For in trouble of all kind, in Christ I find
Love sufficient to relieve my mind,
Of present and future and all things behind;
Then in my heart a leaping for joy,
Thinking of words from mother to her boy;
"Have faith in God, and forever enjoy,
Religion in Christ, and be saved my dear boy."
C. D. PORTS.

Ecclesia and an Illustration.

BY JOHN A. OLIVER.

"Thou art *petros*," a stone, pebble.

In the masculine gender—not likely to enlarge, or expand; hence not suitable to build a church on.

"On this *petra*," large, massive rock. In the feminine gender—implying growth, enlargement; suitable to build on.

It seems to me that the genius of the Greek language forbids placing Ecclesia on *petros*; a feminine on masculine. The Greek was too refined a language for this. Neither does it seem to accord with the language to place Ecclesia on *Christos* (in the abstract) any more than Ecclesia on *petros*, a feminine on masculine, as before.

But the ecclesia, feminine, is to be built on the *petra*, feminine. Here is Harmony at least.

Why did Christ ask the disciples who people said he was?

Was it not to get the answer he did get, that he might explain to them one of the greatest problems in the new dispensation?

"Who say ye that I am?" Peter answered, "Thou art the Christ."

Here was the *Good Confession*, evincing great faith, and elicited, "blessed art thou" from the lips of Jesus.

A strong affinity sprung up between the God-Man—Atoner—the Propitiator for sin,

and the soul of Peter:—his nature and gender changed to Christian—he was incorporated into the bed-rock, the *petra*—body and blood of Jesus.

Here was a new formation that never existed before; the result of the new covenant that the Son of Man came to make with man; dispensing to them, and incorporating in them his body and blood; as in the supper.

This new formation—the combining of the *petros* and the *petra* into one mighty mass, became the indestructible Ecclesia: "I in you, you in me, and I in the Father;" many members, Christ the head—but one body.

Christ is never to withdraw—joint heirship exists;—crowns are promised—mansions await, and eternal felicity.

A NATURAL ILLUSTRATION.

In Holmes county, some miles south west of Lexington, I came across large beds of conglomerate in rugged wilderness of a place. I never saw such a sight before. Thousands and millions of smooth worn pebbles (*petros*) were cemented into vast beds; (*petra*). The cement seemed to be unlimited; and so the stones.

But the cement seemed to be harder than the stones; yet the stones themselves were hard enough to resist the edge of any tool. The stones and the cement alike were impregnated with silver.

I was astonished. Here was something that seemed to find no place in the arts; nor would it pay to extract the silver.

But here was a *petra*, incorporating thousands of little polished *petros*. Was this not like the church of Christ? No disintegration seemed to be going on. The bed-rock did not slacken its hold. Cold, heat, flood and storms did not effect it. There it lay; not an original creation; but a formation in time. How like the church of Christ. The bed-rock alone could not form the conglomerate; neither could the *petros* alone form it; but combined they formed the seemingly indestructible mass, like the Ecclesia.

Marrying a Man to Reform Him.

Love is said to be blind. It does seem so; and at times he seems also to be deaf and dumb—at least, if we are to judge by the foolishness of the young woman who marries a man to reform him. The man who needs to be reformed is not fit for marriage. The risks and responsibilities are great enough for any woman, even when she marries a man who does not need reformation. We would say to every young woman, if the character and life of the man you propose to marry were not deformed, they would not need to be reformed. A man with mal-formed habits and character is not the man to bring any joy or happiness into your life, but he is prepared and is likely to bring you sorrow, regret remorse and shame.

Mr. Moody wisely said: "The most subtle and deceitful hope that ever existed, and one which wrecks the happiness of many a young girl's life, is the common delusion that a woman can best reform a man by marrying him. It is a mystery to me how people can be so blinded to the hundreds of cases in every community where tottering homes

have fallen and innocent lives have been wrecked, because some young girl has persisted in marrying a scoundrel in the hope of saving him. I have never known such a union—and I have seen hundreds of them—result in anything but sadness and disaster. Let no young girl think that she may be able to accomplish what loving mother or sympathetic sisters have been unable to do. Before there is any contract of marriage, there should be convincing proof that there has been real and thorough regeneration."—*Lutheran Observer.*

Lee a Christian Soldier.

When the armies of General Lee and General Meade were confronting each other at Mine Run, Virginia, in November, 1863, General Lee, with his staff, was riding along his battle-line, inspecting his own troops and reconnoitering the opposing lines. In the rear of A. P. Hill's corps he suddenly came upon a large number of men engaged in one of those prayer-meetings which we frequently had on the eve of battle. The general at once halted, dismounted, and joined in the simple service; and when those humble private soldiers arose from their knees they found that they had been leading the devotions of their honored and beloved chief.

He closed his order for the observance of the "Fast Day" appointed by President Davis for August 21, 1863, with these ringing words:

"Soldiers! We have sinned against Almighty God. We have forgotten His signal mercies, and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in His eyes—that our times are in His hands—and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our strength. Let us humble ourselves before Him. Let us confess our many sins and beseech Him to give us a higher courage, a purer patriotism, a more determined will—that He will convert the hearts of our enemies—that He will hasten the time when war, with its sorrows and sufferings, shall cease,—and that He will give us a name and place among the nations of the earth.

R. E. LEE, General."

I can never forget the effect produced by the reading of this order at the solemn services of this memorable fast day. A revival was already in progress in many of the commands—the day was almost universally observed—the attendance upon preaching and other services was very large. The solemn attention and starting tear attested the deep interest felt, and the work of grace among the troops widened and deepened, and went gloriously on until over fifteen thousand of the soldiers of Lee's army had professed repentance towards God and faith in Jesus Christ.—From "The Inner Life of Robert Edward Lee," by Chaplain J. William Jones. *The Chautauquan for May.*

THE BAPTIST.

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ASSEMBLY HALL.

20th Century Movement.

Dr. B. H. CARROLL, Texas.

"A Baptist a Century Ago."

Hard to look back, but let us turn back on the dial plate. Things are small, compared with the present. No where did our country touch the gulf.

In 1800, we had 500 churches, 60,000 members and 700 preachers.

In Virginia 100 years ago, we had 200 churches and 20,000 members.

In S. C. Richard Furman—for whom Cornwallis offered a reward. In Ga. he did the same.

He spoke of three great things in 1800.

1. Toleration.

THE BAPTIST.

May 17,

1900.

THE BAPTIST

9

Sunday School.

LESSON FOR MAY 20, 1900.

BY W. F. YARBOROUGH.

Parable of the Sower. Matt. 13:1-8; 18-33.

GOLDEN TEXT.—The seed is the word of God. Luke 8:11.

CONNECTION.

After his experience in the pharisee's house Jesus continued his journey about Galilee. In the meantime the opposition of the Pharisees became more aggravated until finally they charged him with being in league with Beelzebub, casting out demons. This brought from him the strong language on the sin that shall never be forgiven. As he taught the multitude his mother and brethren came and attempted to carry him off as insane, and this, in the face of skepticism and insult from the people. It must have been a very trying day, as well as a very busy one. From Matthew's account much teaching and healing are crowded into it. The remarkable group of parables recorded in Matthew 13 were spoken on that day. Our lesson takes up the first of the group known as the parable of the sower, but it is to the soil rather than the sower that our attention is called. The leading thought in the application of the parable is with reference to the different kinds of hearers and their attitude to the truth. Such an explanation of the variety of hearers and the reason for their not holding fast to their profession, would be calculated to encourage the faithful among the disciples in the great falling away which was soon to take place among the professed followers of Jesus.

EXPLANATORY.

Vs. 1-8. As the day passed on Jesus left the house and went out to the seashore followed by a surging multitude. On account of the crowd he entered a boat and pushing out a little from the land he sat there and addressed the multitude on the beach. The illustration of the sower was a practical everyday occurrence easily understood by his hearers. As the sower scattered the seed some fell on the pathway that lay through the field. It would be almost unavoidable for a man among us in sowing oats or other grain broadcast to be so particular that some seed would not fall on the roads or pathways running through the fields. The seed being exposed on the hard ground would be devoured by the birds, before they had a chance to germinate. Other seed fell on stony ground, that is, soil, underneath the immediate surface of which was solid rock. Seed falling on this kind of soil would quickly germinate owing to the heat reflected from the rock beneath, but the roots finding no moisture there, the plant would soon wither away. Still other seed fell on thorny ground, that is, ground from which the thorns had been cut off at the surface only to spring again from the roots and outgrow the seed sown, choking them and rendering them unfruitful. The Savior's words, verse 22, "becometh unfruitful" indicate that this thorny ground grain had begun to bear fruit, but as Luke says, "It brought no fruit to perfection." But there was some good soil prepared, subsoiled and cleared of

thorns in which the seed fell, which brought forth good fruit but in different quantities. All that fell in this good ground was fruitful, but the fruitfulness was varied in proportion to the fertility and preparation of the soil. Vs. 18-23. In the verses omitted Jesus gives his reason for speaking in parables. It is on account of the different degrees of spiritual apprehension among his hearers. Those at all spiritually inclined would get some spiritual or moral lesson out of a parable, while the truth might thereby find its way into the minds of the unspiritual, when, in its naked form, it would repel them. That the disciples themselves were not so far advanced as to be beyond the use of parables is shown by their asking for, and the Savior's giving them, an exposition of several parables. We learn from him not to emphasize too much the details of a parable. It seems like folly to attempt an explanation of his explanation given in these verses. He tells us that the seed is the word of God while the heart of the hearer is the soil. We need not limit the different kind of hearers to four. He simply means to tell us there are different kinds. The way-side hearer is he who, because of indifference, never received the word into his heart. He may be hardened by constant hearing, by evil habits or love of sin. The word cannot penetrate even his mind, and is soon taken away by Satan who follows the preacher as the birds follow the sower. The rocky ground hearer receives the word into his mind and being of an impulsive nature quickly and joyfully responds. We are familiar with these shallow, emotional natures, so quick to act but just as quick to fail, when the sun of trial and the dry winds of adversity come. Not far beneath the surface is the rock of selfishness which has not been broken up. The thorny ground hearer is he who seemingly receives the word into good soil of sufficient depth, but the soil is full of roots and bulbs of noxious plants. Having been cut off at the surface by the blade of reformation they do not appear for a while but by and by they come up and outgrow the good seed. These thorns Jesus said were the cares of life, the deceitfulness of riches and the lust for other things. How many a life that started with apparently fair promise in the kingdom of God, has been choked out by anxious care, love of money, desire for pleasure or unsanctified ambition. Such examples abound in commercial and political centers. The first three classes are failures and even in the good ground the seed are not equally fruitful, the harvest depending on the preparation and cultivation of the good soil. In this last class can be found room for every one who has been born of God. The others are failures because they bring no fruit to perfection. Jesus himself said that "by their fruits ye shall know them," and in the absence of any fruit we know that the soil of their hearts was never prepared by the Holy Spirit. "Whatsoever is born of God overcometh the world." May it be our care to belong to the last class and to bring forth fruit an hundred fold to the glory of his name.

PRACTICAL POINTS.

1. Failure to get results is not always the preacher's fault. The hearer may find the sole cause in himself.

4. Cuba.
1. The Indians—Christianized in N. C.
2. The Negroes—received due attention. In 1855 one church in Texas, now thousands.
3. Cuba—They were oppressed, scattered, and yet Baptists and Liberty go together.

The speaker said he would like to go over our old history, but had not time. Southern people at close war were poor and scattered, and yet went home to work valiantly. The quality of the work puts our preachers in demand.

Enters a plea for more emphasis on Home and State Missions. They constitute our base of supply. The Frontier Missionary has a harder time than the Foreign Missionary.

Dr. J. B. Gambrell spoke on "Co operative work of a Century". A genuine belief in Christ binds the soul to Christ and draws us closer together—a church is a co operative body—is an ecclesiastic unit, complete. There is no way to tie anything on to it—other organizations, such as conventions are not ecclesiastical—a notion sometimes grows a word. Discussions are open and free.

Our State Mission Work.

Now that we have had a mighty pull in the interests of Foreign Missions and Home Missions, it becomes us to prepare for the closing of our State Mission work. The State Convention will meet in Jackson on July 5th, just two months away, so that churches having once a month preaching will have only two Sunday's meetings before that time, and those having twice a month preaching will have four meetings, while eight meetings will be held by those having full time service. I earnestly plead with pastors Sunday school superintendents and Woman's Missionary Societies to think of this, and devote at least a part of the time that remains to the cause of State Missions. Let there be as earnest and prayerful effort in this cause as it is possible to make, let our offerings be liberal, and then let us go up to our Convention with that sense of duty done that will insure a glad and happy meeting.

A. V. ROWE.

JONES BROS. & CO.'S

MAMMOTH RETAIL STORES.

Jackson's Leading and Most Satisfactory Store.

We receive New Goods every day.

New line all-over Taffetas at \$3.85, \$4.15, \$4.40, \$4.85 and \$5.15 a yard.

New line Tucked Yokings with lace inserting at \$1.15, \$1.45, \$1.75, \$1.95, \$2.05 and \$2.25 a yard.

Every express brings something new in Millinery. Its worth a trip to

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Silk Shirt Waists, Regular \$5 Value, made in latest styles. Special price, until June 1st, \$3.00.



White Lawn Waists with two rows Embroidery inserting at 85c each. Finer White Waists with 4 rows Embroidery at \$1.25 each.

The Home.

A Story.—Perhaps, With a Moral, Read and Decide.

BY HARVEY HATCHER, D.D.

No. I.

TO THE BAPTIST.

I wish to give your readers a story that must have occurred a year ago, but it has not lost in interest and vigor by the lapse of time. It is the story of two college buddies that tells of a little of college days, and more of after years. We will call one John and the other Joe, and as it came from John, I will let him tell it in his own way, and with a free use of the personal pronouns, I, me, my and mine.

"In my young manhood I went to college as a ministerial student and sought diligently to prepare myself for the work of my life. I had not seen much of the world, and when I arrived at college I was at least five times as far from my old country home as I ever was before. It did seem to me that I was quite a traveler, and I was not sure that I ever would be able to make the long journey of the return trip. I saw, heard and felt much that was new to me and that was not common in the rural districts of my native hills. I was specially impressed by the members of the faculty. They did seem to know so much, and I was so ignorant! For a time I counted them as a higher order of beings, and I was a little surprised that they could laugh and eat like us plain people. But in the course of a session or two I either became accustomed to them, or grew myself, or it became manifest that they were only men, and so I got much nearer to them.

The students were not according to my expectation, for some were older than I anticipated, and others seemed to be mere boys—these I mistook at first for the "Freshman class." I had rather feared that I would be the fool of the school, till I saw the crowd, and then my fears were speedily and eternally removed. Some were godly young men, while others were not so godly, and others still could truly be classed among the ungodly. Some I liked and some I did not like to speak of, and some seemed to like me and some were friendly and polite, while others seemed to shun me, which I counted as a compliment. Among the class of the ungodly and polite was Joe Baker, but as he was a free-go-easy, jolly chap, everybody felt free to call him Joe.

He and I were not in the same classes, as he came two years later

than I entered college, but we learned to know each other pretty well, and while not companions, we were pretty good friends, and on one or two occasions we had done favors for each other, and of course this drew us nearer together and removed all friction. Joe was noisy, reckless in conversation, and was not at all economical with his profanity. I often ventured to remonstrate with him as I was his senior in years as well as in our classes. He always took my rebukes kindly, but he never failed to excuse himself on the plea that the evil was in his heart and it was better to let it out than to hold it within and foster it.

It was in vain that I assured him that our great teacher had told us that these evils come out and thereby corrupt the heart.

Time passed, my college days closed and I went forth to my high calling, and Joe had another year or two before him when we shook hands warmly, and expressed great desires for long life and rich blessings to come mutually upon us. I went far away to my field, and Joe lived quite a distance in the opposite direction, and we heard little of each other as the years passed by. At the closing of the school two years later, I saw among the graduates the name of Joseph Baker, and I was pleased and did wish to write and renew friendship and congratulate him, but his post office was unknown, and I could only breathe a silent prayer for God's benediction upon him. Time passed rapidly amid the busy bustling life of a pastor, and before I was aware of it, the raven locks about my brow had begun to fade and I was growing into middle life. The Master had owned my labors and I had seen success come my way, and so ardent had been my zeal and heavy my duties that my college days seemed far back in the dim distance, and my schoolmates were fading from my memory, when a call came for me to go into a strange and remote community to aid in some meetings. In reading the letter that brought the invitation a strong impulse seized upon me to accept the call and go, and I decided that there was work there for me, and I made haste to make known my purpose to go. I went, and found myself among strangers, but the welcome accorded me was none the less cordial, and I was not altogether among strangers, for when I was landed in that nice buggy before the door of that neat and commodious country church, and brethren came to greet me, there was one who knew me, and

was the first to extend his hand and call my name. His voice was familiar but his features seemed new to me; when he discerned my failure to recognize him, he said, "What, do you not know me?" and when I hesitated he said softly, "Have you forgotten Joe Baker, at college with you?" Then the full recognition came, and I drew him to me and threw my arms about him and pressed him to my heart in sight of a crowd, many of whom were in tears. I did not wonder at my failure to know the dear boy, time had done its work since we parted some fifteen years before. Joe had become a man, had long ago joined the church, and was counted as one of its best members and had been deacon for the rise of eight years. He had married a godly woman, and had a nice home, and owned his land that made a liberal support for him and his little household.

The meeting was a great meeting, because we all felt our weakness and God made manifest his strength. I never saw Christians enjoy the services of the sanctuary more and there was great joy over repenting sinners. When the meeting closed I went with Joe to rest a few days in his charming home. It was a true delight to my heart, for he was not only Joe, but he was brother and deacon, and the tie between us was very tender and yet very strong.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Jan. 8, 1900.
I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

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Reduced Rates Via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip, selling dates May 15 to 18 inclusive, with final limit to return May 26, 1900.

General Assembly, Presbyterian church, Atlanta, Ga., May 17-20, 1900. Tickets will be sold on May 15, 16 and 17, limited to return May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold May 15, 16 and 17, with final limit to return June 3, 1900, at rate of one fare for the round trip, plus \$2.

For further information regarding these occasions, apply to nearest Southern Railway ticket agent.



D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,

D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

DR. R. E. WOODARD,

502 Main St., Little Rock, Ark.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

BUCKEYE BELL FOUNDRY
ESTD. 1887.
THE E. W. VANDERBILT CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
ALL SIZES, SHIP, RAILROAD, SCHOOL, AND
ALSO CHIMNEYS AND PIPES.
Makers of the "Garrett Bell" in America.

A Pronunciation Match.

Pronunciation matches are in vogue conducted after the manner of the old-time spelling matches. At a recent parlor match the pronouncers chose sides, each contestant being allowed but one trial. The hostess had previously prepared a list of words, writing to noted authorities for "the list" in doubtful words.

Those who care not to spend so much time may take the Century dictionary for authority, or Webster's. An hour in the nearest public library will prepare a long list. Trifling prizes were awarded the winners, and a consolation prize to the last who missed every word.

After the match closed funny games were played, as a relaxation after the more sedate feature. One was a contest of skill. The company were marched single file through a long room, at the entrance of which sat a bushel basket of peanuts. She or he who could seize the largest handful in passing and carry them, without dropping one, to the basket at the opposite door was awarded those remaining in the first basket after all had passed. The winner was a woman who secured 48, but there was only a quart left for her prize. Those in the second basket were "passed around" amid much merriment.—*The Maine.*

The treasury department has decided that Porto Rico is not a foreign country and that drawback of duties cannot be allowed on articles sent there. In the same decision, it holds that drawback will be allowed on exports to Cuba and the Philippines. This is certainly bewildering. What is the difference in status between Porto Rico and the Philippines? Both were acquired under the identical treaty provisions.

The government is sending canned beef to the Philippines. Seriously, we object to this. It is all right to shoot the Filipinos, of course, but to poison them by letting them capture that canned beef is a little too Spanish to suit us.

Uncle George—"Did you have any difficulty speaking with the people over in France?"

Edith—"I shouldn't have had any trouble if they didn't have such a peculiar way of talking French over there."—*Boston Transcript.*



Your Home Is Not Complete

Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinz and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

PATTON & WHITE,

318 E. Capitol St.,

JACKSON, MISS.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at the druggists.

Prepared on by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga., till April.

SOUTHERN BAPTIST CONVENTION.

—AT—

Hot Springs, Ark., May 10th to 17th.

THE BEST WAY

—IS VIA THE—

IRON MOUNTAIN ROUTE

and Hot Springs R. R.

The very low rate of

One Fare for the Round Trip

Is offered by the above lines for this Convention. A rare chance to visit the great Government Reservation and health and pleasure resort. Descriptive and illustrated matter on Hot Springs mailed free, and information as to schedules of special trains and other information desired will be promptly furnished by addressing H. C. Townsend, G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. E. Rehlander, T. P. A., Chattanooga, Tenn.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas. Aprior

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JACKSON, MISS.



R. W. HOOK.

Brother Hooker writes me, "Have been sitting up three days. Fever gone. Appetite good. Am alright except weak as a baby and crippled. Have to go on crutches. One leg is drawn up by rheumatism or worn out circulation and gives great pain. Don't know when I can walk. Can't leave here till I get able to walk and some stronger." I trust I may be pardoned for giving this little note to the public. Many people in Mississippi will be glad to know the dear Lord has answered their prayers in behalf of this sick missionary boy here all alone.

J. G. CHASTAIN.
Morelia, Mexico, May 9, 1900.

GILSBURG.—Yesterday was a good day at Gillsburg. Large audience at 11 a. m. and 3 p. m. we baptized twelve young people, who give promise of usefulness to the Master's kingdom. Among the number was Eld. T. C. Sculling's eldest daughter, Margie.

The baptism was witnessed by four hundred people, and in the lot was a lady fifty years of age who had never seen it on that river before.

J. H. I.

Commendation.

I am very grateful to Brother J. T. Freeman for his kindly allusion to my past journalistic record. The fact that he "once disagreed with me on some points and thought that I made some mistakes in the management of the *Record*" is perfectly natural and eminently plausible. I think it quite probable that even Brother Parish, the best friend any religious newspaper ever had, if cornered closely, would say as much, and I am sure the blessed little woman who has for so long and amid much trials of patience and hardships of home life stood by me with so much abiding confidence and loving helpfulness, would say: "Yes; he made mistakes as all men do, in the management of the *Record*." Brother Freeman, however, like some other critics of *The Record*, had the good fortune of the good sense not to place himself in an attitude to be tested as a newspaper expert as some others did and consequently has preserved his reputation from the charge of pretentiousness and empty boasting. Let not him that girdeth on his harness boast himself as he that putteth it off."

It is quite possible to be more charitable than Christian. Our Lord did not say to the disciples, who forbade that one who did not follow with them, "go back and help him," but simply, "let him alone." Beloved, that is "religious liberty" and that is as far as the Lord would have us go in what so many call inter-denominational comity. "Let them alone," but do you go and preach the gospel to a dying world.

Ministerial Education.

I ask the friends of ministerial education to please help the work now. We are in urgent need. The expenses of the last two months, March and April, leave a balance in our treasury of only \$25.18. This will not pay the grocery bill of the ministerial students for half the month of May. We need at least \$60.00 to pay expenses of the present month; and as much more to do some repairs on the buildings that are urgently needed.

Please, friends, help us; and help quickly, for our need is urgent. Send money directly to the secretary. President Lowrey will likely be away on account of bad health.

GEO. WHITFIELD,
Secretary.
Clinton, Miss., May 11, 1900.

Leflore, Ind. Ter. May 2, 1900.
Rev. J. S. Marrow,

DEAR BRO.—Having attended fifth Lords day meeting at Green Hill Baptist church, a very nice meeting, am now at Bro. I. S. Wright's home resting.

I conducted prayer meeting at Thesolonian church two nights. Today I baptized a promising Choctaw young lady just out of the seminary. God bless her.

A courier came for Bro. Wright to go to Gov. McCurtain's settlement to baptize a Choctaw woman there, and of course Bro. Wright went.

This evening I go to Rock Creek to hold prayer-meeting until Friday, then will hold prayer-meeting at French Maline church Saturday, and Lord's day I will be at Boiling Springs church and will reach home Tuesday.

Owing to high waters no one went to Capernaum station to organize a church there, and the brethren decided to assemble there on the third Sunday in May, 1900, for that purpose. I want to go there to assist them in organizing. I want to go on railroad to Tusahoma, so as to let my horse have a good rest. I am earnestly praying the Lord to furnish me ten dol-

lars to pay my fare. My buggy broke down—have no means with which to pay the repairing, hence riding horse-back. If it can be avoided, I would not ride horse-back for a single hour—rather go in buggy. When I return from Capernaum I wont saddle my horse to facing west, Chickasaw Nation, preaching the word of God to the dear people there; and on and on to Ardmore to attend Territory Convention, where I expect to see you all co-workers—though sunburnt, yellowed face and hand, I want to be there. I want a man to go with me in the Chickasaw Nation to assist me in preaching. Board members pay no attention to my request. I want to work with a man that self sacrifice to the Lord work. I have just found a man—just a k ten dollars be allowed for him, to travel with me two weeks, but to no avail. I have not forgot to submit my monthly report as my missionary; simply, I have no time, since March 16 to today. I remained home only five days. I see you are in the Lord's vineyard working. I greatly fear I and other Choctaw preachers are sitting under a good shade, smoking and looking at you working. 'Tis bad.

Your brother,
J. P. THOMPSON.
Brazil.

Conditions: Deeds similar to those for which God rained fire from heaven on the cities of the plain do not, in the judgment of our bishops and archbishops (now in confab with him of Rome), disqualify a man for the ministry of the "holy mother church" in these parts. "No scandal, no sin," is the law. "When you can't cover it, move on to the next parish. If that is too close, the next diocese; but continue your ministry; once a priest, always a priest. Only don't get married; then you will be suspended."

Needs: Christian ministry—men and women who will teach and preach all things whatsoever the Lord commanded, and live their preaching.

Prospects: These are as bright as the promises of God.

Opportunity Never Lingers.

"Opportunity never lingers, and when it ever, it returns, like the Sibyl its price is more costly and its treasures are less precious. The Emperor of Brazil accounted for the great inferiority of Brazil to the great Republic of the North, in one sentence. He said, 'My countrymen always cry, *Manana*, to-morrow, to-morrow; but the United

States citizen says *to day*.' Would to God the church would stop all boasting of to-morrow and improve today."

House-to-House Visitation.

Announcements had been sent to each church stating where its visitors were to report for duty, and so at half-past eight in the morning the work began. The executive committee kept in constant touch with the eighteen district chairmen by means of the telephone. The district kept in touch with the sub-district chairmen by means of the eighteen companies of the Boys' Brigade, who were secured to act as messengers. The sub-district chairmen directed more than four thousand five hundred visitors, and this great company of visitors went out to call on over a million people. If there was a need in any part of the field, it was soon known and provided for. In this way the visitors from districts finished early in the day were transferred to where there were not enough visitors, and so all the territory possible was finished by night.

When the reports came in at night, we found that the workers had been delighted with the service, a most profound impression had been made, and evidently much useful data had been gathered. The number of visits made was 253,169, by 4,609 workers, needing over five thousand, we fell short of covering the entire city on the one day; yet the other five hundred have been secured since, and the final report shows that the total number of visits made was 283,811. It should be born in mind that some of these visits were to single boarders and servants, but most of them represent families. From the figures on the cards the indication is that nearly 1,200,000 persons were reached.

Of the 283,811 visits made, 75,490 were to Catholics, 38,804 to Methodists, 31,075 to Presbyterians, 30,184 to Episcopalians, 27,293 to Baptists, 8,538 to Jews, 6,223 to Reformers, and so on down until we find thirty-one Atheists, ten Mormons, and one Mohammedan, while 17,388 had "no preference," and 5,180 "refused information." An item of interest causing surprise to many is that in this "Quaker City" there were found only 1,925 Quaker families.—From *Reaching the Masses by House Visitation, by Hugh Cork. THE CHAUTAUQUAN for May.*

BUCKEYE BELL FOUNDRY
Established 1827.
TALLAHASSEE, FLA.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMNEYS AND PIPES.
Makers of the famous Bell in America.

Deaths.

Obituary.

Another patient, waiting soldier of Christ, is gone to her reward. Sister Elizabeth Spinks, nee Lloyd, wife of Bro. P. R. Spinks, near Ft. Stephens, Miss., died at her home, at the age of 72 years, on Monday the 29th of April 1900, about 1:30 o'clock p. m. She had been a patient, suffering invalid from rheumatism for more than a score of years before her death; and during the past season she was attacked by pneumonia, and peacefully passed away.

In 1846 she professed faith in Christ and was received into the fellowship of Liberty Baptist church, Kemper county, Miss., and continued an exemplary member of that body up to the time of her death. She left three sons, three daughters, two brothers, five sisters, and a faithful, affectionate husband, with scores of friends, having their hearts deeply saddened by her separation from them; but comforted by the bright and blessed hope that their loss would be her eternal gain.

The writer knew much of this dear sister's Christian life work. Was her pastor for eighteen consecutive years; visited her bedside the day before her death, talked with her, and at her request, held a short service before bidding her a last farewell.

May God bless the bereaved and give them supporting grace till they meet the dear sister again in the bright beyond.

Porterville, Miss.

G. GAY.

"GRANDPA."

Grandpa was generally known by all as Capt. J. C. Ashley. He was almost 79 years old. Grandpa suffered for two long years. To know him was to love him. He was a true Christian, ready and willing to go at God's call. The motto on the casket was "At Rest" and it was indeed rest for him. Although he suffered long he never complained of "God's chastening." He closed his eyes Friday, 7 a. m., May 11th, 1900, and was laid to rest in the Sallis cemetery.

"He is gone but not forgotten." In a bright and happy home he will rest.

His Affectionate Granddaughter,
MALLIE ASHLEY,
Kosciusko, Miss.

Married.

Married at the residence of the bride's mother, Mrs. John Cook, two miles north of Tallatoba, May 6th, 8 p. m., by the writer, Mr. W. K. Bryant of Tallahatchie county, to Miss Nettie May Cook, of Yalobusha county. We join the many friends and relatives that were present, in best wishes for the happy couple.

J. W. JONES.

Tallatoba, May 6, 1900.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicine.

"Africa."

BY MISS EFFIE BENNETT.

Of all the great divisions of the globe, none can be said to have been the seat of a more ancient civilization than Africa, which has in fact been called a "Land of Deserts" and "The Dark Continent." While all other lands have been thoroughly explored and thickly settled, this vast region has always been, and still is to a large extent, a land of mystery.

Undoubtedly Africa was better known to the ancients than to the nations of the present day. Egypt, which possesses a history of the most wonderful antiquity and a chronology of the greatest importance; the one reaching back to the earliest known epoch of man, and the other connecting its natural life through the long, obscure ages, with the history and wanderings of the "chosen people."

From Menes, who governed Egypt perhaps 4,000 years before the Christian era down to the Pharaohs and Ptolemes, the sacred writings are filled with allusions to its wealth and power. Its ancient civilization far exceeded that of any other known race. As early as 2000 B. C. the Egyptians divided the year into twelve months and 365 days, instituted the system of decimals, adjusted weights and measures, were well versed in the geographical divisions of the old world; possessed an extensive knowledge of chemistry, medicine, and in architecture attained a proficiency evidenced to the present day in its ruins of colossal temples.

Sculpture, painting and music were also well advanced at that early day.

War boats were manned and sea-going vessels were built as early as the tenth century B. C. The wonderful pyramids, the mummies, the grand monuments, the imposing temples, have been graphically described by hundreds of writers, and are well known to every general reader. And it seems highly improbable that so enterprising a people should not have become possessed of at least large portions of the continent.

Carthage also, with its 1,000,000 inhabitants, could never have attained the commercial magnificence and military power which awoke the envy of ancient Rome without drawing largely upon the resources of the remote interior.

Numerous explorations were undertaken by Mango Park, Dr. Livingston and the American Stanley.

The area of Africa, including outlying islands, is 12,000,000 square miles and its population is 200,000,000, which is more than three times the population of the United States. The people are negroes, but their minds are very superior to what we are accustomed to think. We must class them with the higher order of negroes among us, and not with the lower order. Some of them have developed into fine scholars, having studied law and medicine in Europe, and are doing well in their profession, while to be able to read a few chapters of the Koran is the extent of education desired by the majority.

The moral and religious state of the Africans are great problems. They want to look out for the present and let the future look out for itself. Religiously, they are pure idolaters, their worship consisting of sacrifices, feasts and payments to owners of the images for the purpose of getting good from the gods or preventing them from doing harm. They believe in immortality, and no one thinks he is going to the bad.

Africa suffered for years with a slave trade until it was known as the "open sore of the world," but it suffers more from the rum trade today, which entered side by side with the missionaries, than it ever did from the slave trade. Mission work amounted to very little till about a century ago. The Southern Baptist Convention began work in Africa in 1815, but has been greatly hindered by wars and the poor health of the missionaries, as the missionaries can remain on the field no longer than 2 or 3 years at a time. But all these drawbacks will undoubtedly disappear, however, when field and forest shall be brought under the influence of agriculture and commercial industries and the barbarism of its present inhabitants shall yield to the encroaching civilization of the world. We have now in Africa 6 missionaries, 10 native assistants, 6 churches, 6 out stations, 341 members, 211 Sunday school scholars, 7 houses of worship and 4 day schools with 140 pupils; 37 baptisms last year. Already thousands of miles of complete railway and probably not less than 50,000 miles of telegraph extend along its frontiers and rapid advances are now being made toward securing the natural resources of the interior, to swell the commerce of the great world and spread the modifying influence of education and a more gentle religion over the entire country.

Answer to Query.

"And he said unto them all, If any man will come after me let him deny himself and take up his Cross daily and follow me." Luke 9:23. "Deny himself of what?" is the query of T. H. H. I take it that the word deny, here refers to no particular thing, but that the truth the Savior wished to impress was that we are to deny ourselves of anything and everything, that may be a hindrance to our following Him.

In order to become a follower of Christ, we must be willing to give up everything for Him. Give up father, mother, wife, children or friends regardless of ties of affection or association. Should it be necessary to our becoming an accepted follower of Him, indeed we must consent to give up the world for Him, and unless we get our consent to do this we can never become His followers.

Christ demands the whole heart or none—"Ye cannot serve God and mammon." And the same principle which applies to mammon will apply to everything else. A man cannot travel the road to heaven with Christ in one hand and the world in the other.

"Take up his cross daily and follow me." This teaches that Christianity should be an every day thing. We are not to follow him one day and refuse to deny ourselves and make sacrifices for Him the next.

It will be seen that the text makes no provision for "Sunday Christians." The true follower of Christ should be as loyal to the Master one day as another, and should be as willing and ready to show that loyalty in the presence of those who would blaspheme His Holy name as he would while in the company of his friends.

This is about as I see it.

Truly,

J. R. SAMPLE.

Facts About Paint.

Sutcliffe & Co., Louisville, Ky., publish a book on use, selection and application of paint. It is of great value to any one having painting to do. Our readers can procure a copy by writing this firm for Book No. 93.

The Queen & Crescent route will, beginning June 1 and continuing until September 30, 1900, sell summer excursion tickets to all principal resorts in the North, East and Southeast, with final limit Oct. 31, at reduced rates.

The service of the Queen & Crescent route is first-class in every respect. Through sleepers. Dining-car service en route.

Woman's Work.

Woman's Place.

Ruskin gives in the following paragraph the meaning of the word "wife," which is interesting to study as a suggestion of the old fashioned, deeply-rooted idea that our "forbears" had concerning woman's primary mission:

"What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of the femme. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must be either housewives or homemother—remember that. In the deep sense, you must either weave man's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be overhead, the glow-worm in the night, the old grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than a house ceiled with cedar or painted with vermilion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."—Alabama Baptist.

Asked and Answered.

Should women pray in mixed assemblies?—E. F.

The answers to this question depends upon the interpretation which is put upon 1 Cor. 14:34. The passage in 1 Tim. 2:12 has reference mainly, if not exclusively, to teaching. But 1 Cor. 14:34 refers back to all the detailed prophesying and speaking with tongues described in the preceding verses. It is generally interpreted as referring to the more formal church exercises, rather than the informal gatherings of Christians, and there can be little doubt that it there includes public prayer as well as speaking. We should be governed ourselves partly by the occasion, and the degree of publicity involved, with a leaning to the side of restraint rather than encouragement. We feel sure this passage forbids women preaching, and the more formal acts of public worship. It can, however, hardly exclude all religious speech on the part of women in the company of others. Where the restriction ends

and liberty begins, we cannot say, but it is best to go to the extreme in exclusion rather than in inclusion.

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Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.

Notice to Confederate Veterans.

General Cameron, Commanding Mississippi Division, United Confederate Veterans, has issued the following general order in reference to the trip to Louisville:

HEADQUARTERS MISSISSIPPI DIVISION UNITED CONFEDERATE VETERANS,

Meridian Miss., April 24. The Tenth Annual Convention and Reunion of the United Confederate Veterans will be held in Louisville, Ky., on May 30th, 31st, June 1st, 2nd, 3rd and 4th, 1900, and the Major General, Commanding is most desirous that this Division be even more than fully represented. In the bloody days of 1861-5, Mississippi stood the peer of any of her sister states, and on every battlefield her gallant and heroic sons were ever found at the front. The duty rests upon us to be at the front now, and is just as sacred as it was then. We should show by our attendance at these Reunions, that we are not ashamed of what we did then, nor of the heroic deeds of our gallant dead.

Every Camp should be represented, and they are urged to select delegates at once, and delegates who are sure to go, sending a list of same to Col. De B. Waddell, Adjutant General and Chief of Staff, in order that he may have his report ready upon the assembling of the Convention.

Transportation is only ONE CENT a mile, each way, by the nearest railroad mileage. Tickets will be sold May 27th, 28th and 29th, limited to return until June 10th, 1900. By depositing tickets with Joint Agent of Terminal Lines at Louisville on or before June 4th, 1900, and on the payment of a fee of fifty cents, extension of final limit may be obtained until June 25th, 1900.

The Major General and his Staff will go by the Queen & Crescent Route and Southern Railway, who will provide special equipment for the accommodation of the Division and its friends, and are anxious that as many delegates as can conveniently do so, will join them in this route so that they may arrive at Louisville together. The route will be via Birmingham, Chattanooga and Burgen, Ky., giving a daylight trip through from Birmingham to Louisville, and those desiring to join the party should communicate with nearest Ticket Agent of the Queen & Crescent Route or Southern Railway, who will furnish through schedules, full information and reserve desired sleeping car space in advance.

All desiring to go should notify Col. De B. Waddell at Meridian, not later than May 20th in order that a sufficient number of cars may be provided.

We owe it not only to ourselves and dead comrades, to go, but we owe it as well to the noble and hospitable people of Louisville to do so.

We owe them a debt of gratitude, especially their matchless women, that we can never repay.

In the dark days of 1865, when our ever blessed flag went down in defeat, and our dispirited and hopeless comrades were working their weary way back home from the Northern prisons, the people of Louisville most generously, and particularly the Ladies administered to their wants by feeding and clothing them, and bidding them hope. We should make more than an ordinary effort to render the Reunion at Louisville a grand success.

By order of W. D. Cameron, Major General. Official: De B. Waddell, Adjutant General and Chief of Staff. In order to join the official party, which will leave Meridian, via the Queen & Crescent Route, at 1:30 a. m. May 29th, passengers should leave: Q. & C. Route, Vicksburg, 4:55 p. m. May 28th. Jackson, 7:00 p. m. May 28th. Brandon, 7:33 p. m. May 28th. Hattiesburg, 10:55 p. m. May 28th. Southern Railway, Greenville, 8:15 p. m. May 28th. Elizabeth, 8:40 p. m. May 28th. Ita Bena, 5:18 p. m. May 28th. Greenwood, 5:45 p. m. May 28th. Winona, 7:40 p. m. May 28th. West Point, 10:25 p. m. May 28th. Columbus, 11:35 p. m. May 28th.

CONFEDERATE VETERAN REUNION.

Louisville, Ky., May 30th to June 3rd, 1900.

REDUCED RATE.

Via SOUTHERN RAILWAY.

For the occasion of the Annual Reunion of the United Confederate Veterans at Louisville, Ky., May 30th-June 3rd, 1900, the Southern Railway will sell tickets from points on its lines to Louisville, Ky., at very low rates. These tickets will be sold from points in Tennessee on May 28th, 29th and 30th, and from other points May 27th, 28th, and 29th, limited to return until June 10th 1900. An additional extension of the final limit until June 25th 1900 may be secured, provided tickets are deposited with joint agents of the terminal lines at Louisville on or before June 4th, and on payment of fee of 50 cents.

The Southern Railway offers excellent service enroute to Louisville, and those contemplating the trip should communicate with nearest ticket agent of the Southern Railway for sleeping car reservations and any information they desire.

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R. J. ANDERSON, A. G. P. A., New Orleans, La.
GEO. H. SMITH, G. P. A., New Orleans, feb 9-17

Annual Meeting Southern Baptist Convention.

Hot Springs, Ark., May 10 to 17, 1900.

For the above occasion the Iron Mountain Route will sell round trip tickets at ONE FARE for the round trip. Tickets on sale May 7th to 11th inclusive, final return 15 days from date of sale. Tickets can be extended until June 10th by depositing same with ticket agent at Hot Springs prior to May 17th.

For rates and other information, address,

ELLIS FARNSWORTH, Trav. Pass. Agent.
H. D. WILSON, P. & T. A., 314 Main St., Memphis, Tenn. March 15-17

If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

Temperance.

Jangling Voices

This is a resurrection of the Prohibition party.—The Rev. Johnston Meyers of Chicago, referring to the United Christian Convention, in a published interview.

We would like to tell Mr. Meyers that the Prohibition party needs no resurrection; it was never dead; but the reverend gentleman's remark indicates a dormant condition that makes information useless.

A judicious regulation of the liquor traffic, such as is made by the canteen system.—The Philadelphia Ledger.

"Judicious regulation!" That's good! Will the Ledger kindly point out an element of actual regulation in the administration of the army canteen? The only thing that even looks like "regulation" that we have ever seen in the system is the accepted understanding that a drunk soldier shall not be arrested if he got his drink at the canteen—and even that don't seem to be very well lived up to.

I offer my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of Christian missions is one of thrilling interest and marvelous results. The services and sacrifice of the missionaries for their fellow men constitute one of the most glorious phases of the world's history.—President McKinley at the missionary Congress.

The President's "tribute" would be much more acceptable if he would withdraw his sanction from the extension of a traffic that more than counteracts all the efforts of missionary workers. Until he does that, his "praise" is very much like "the ointment of the apothecary" that sendeth forth "a stinking savour."

The personal assault upon the President, however which occur in these Methodist conferences on account of his very moderate use of wine at banquets and at dinner, must impress the great majority of people as impudent and insulting. They hurt the Methodist church far more than they do the chief magistrate of the United States.—Springfield Republican.

The faulty perspective of the Republican needs correcting. The so-

called "assaults" upon the President have none of them had the "hurting" of Mr. McKinley in view. They have been simply the honest protest of the church against the violation of her standards of Christian practice by one of her members. The only "hurt" that can come to the Methodist church in the matter will come if she admit the heresy that a successful office-seeker may become so much greater than the church that it is an "insult" to expect him to obey her laws.

Notice.

A teacher of ten years' experience experience in school work desires position as principal of a good school. He is recommended by every board he has ever served as a careful disciplinarian, efficient instructor, and energetic worker. Best references as to character and qualifications. Address

TEACHER, Care of Baptist.

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P. D. BLACKMAN, G. H. ANGLE, Trav. Pass. Agent, Com. Agent, Chattanooga, Tenn. Atlanta, Ga. J. H. HOLDEN, Traffic Manager, Apr. 1-17 Little Rock, Ark.

Annual Session Imperial Council Order of Mystic Shrine, Washington, D. C., May 22-24, 1900.

For above occasion Queen & Crescent Route will sell tickets to Washington, D. C., and return at rate of one first-class limited fare. Dates of sale May 20th, 21st and 22nd; final limit May 27, 1900. GEO. H. SMITH, G. P. A. R. W. Bonds, Ticket Agent.

Dr. M. A. Simmons Liver Medicine searches out all impurities in the system, and expels them harmlessly by the natural channels.

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B. Y. P. U. Department.

BY W. P. PRICE.

Promptly at 10 o'clock the B. Y. P. U., Auxiliary to the Southern Baptist Convention, was called to order by president Dawson.

The great Assembly room of the Eastman was filled with enthusiastic workers. The singing was an inspiration that one will hardly soon cease to feel. How the people did sing!

If all of our Mississippi Unions had had some of this number present, and most of them did, to catch the idea of "sp ed" in so simple a thing as "music" it would have proved a great blessing in the year to come.

Dr. Morehouse of New York and Chivers of Chicago were the chief speakers for the occasion—and such speaking as it was!

If any one could possibly doubt the wisdom of the movement, after hearing these brethren, he could not but fall in love with the work of developing the latent forces of our churches until the weakest shall become as strong as the strongest.

At night the great Auditorium was crowded almost to its utmost capacity with young people, at least half of whom have been leading the forces of our churches for years and years. What a grand sight it was to see our Baptist fathers, who, at the longest, have only a few more years of service here below, leading their presence and words of counsel to their sons and younger brethren, that their mantles might fall, when they do fall, on shoulders well trained for the Master's service.

Two of the most distinguished and consecrated leaders of our own State, brethren who have grown old in service as well as in years, brethren whom our people have delighted most to honor, have recently said to me that "to grow old gracefully" was an exceedingly hard thing to do, and a grace that all of us who are now young would need, should we live to grow old.

It is a good sign when all our aged brethren are willing to help our young people on to greater fields of usefulness and service.

The central thought in both the speeches at night, one by Rev. Geo. W. Truett of Texas, the other by Hon. W. J. Northern of Georgia, was that all our people, old and young, were saved to serve God in the churches—that the young people must serve, that the old people must serve, that the old people ought to help the young people that they would serve right

ly the God of our fathers, the Creator of the heaven and the earth.

It was a grand meeting indeed, when young people and old people vied with each other in helping on the common cause of our Lord and Master.

All over our Southland, as well as throughout the whole country, the work is reported to be increasing in favor and power.

The "rattle stage" happily now is passed, and we are now getting down to hard work.

It takes *hard work* to run a B. Y. P. U. It takes lots of Bible study; and the brother who is not willing to acquire a *working* knowledge of his Bible will have a hard time trying to run a young people's union.

The B. Y. P. U. lays emphasis first and last and all the time, on the Bible as the Christian's only guide in all matters of faith and practice. And of course it naturally aims at efficient Christian service in all the members of our churches. *It would have every man a Christian and every Christian a Baptist and every Baptist Christ-like in his acts. Selah.*

CRYSTAL SPRINGS.

Our Union met yesterday evening, with an attendance of thirty-one. Was led by Bro. McComb, our pastor. Topic: How Christians Grow. Mark 4:26-29. Bro. Hobbs gave us an interesting talk on the subject. Miss Lula Copley, Bros. Hobbs and McComb were elected to represent our Union at the Baptist Young People's Union, held in Hot Springs, Ark., May 10th.

ANNIE VINING,
Cor. Sec.

Mortifying Typographical Errors.

TRIP TO S. B. C. AT HOT SPRINGS PREVENTED.

In that interesting letter of Secy. Rowe in THE BAPTIST of 10th inst. in which he gives us cherry news and a list of churches that have contributed liberally to missions, etc., occurs an error which to me and to my people is mortifying. The printer makes Secy. Rowe say, "The churches of Ellisville, Sandersville and Slidell make the pastorate of O. D. Bowen, whose work for Foreign Missions is \$12.00." These figures should have been \$72.25.

The churches that contributed this amount for Foreign Missions, contributed quarterly without any high-pressure method, and in point of numerical strength and financial ability compare favorably with the best churches in our State.

KNOX STRAW HATS!

Are now ready for inspection, at

JOHN CLEARY'S,

South State Street

These churches after making this quarterly contribution to Foreign Missions, contributed cheerfully an ample amount to pay the expenses of their pastor to the S. B. Convention at Hot Springs, Ark., and he would have gone with a happy heart but was provisionally hindered. The serious sickness of a member of a family of my pastorate at Ellisville held me. Duty said, Stay with the sick and sorrowing.

O. D. BOWEN.

Ellisville, May 12th, 1900.

Full Salvation.

Israel's manna was full. It sustained life—the life of all who ate. It was free—they only had to gather.

Christ gives us manna. It is full, and they who eat "never hunger." It is full for Christ "tasted death for every man." The world might be saved if it would. If we would pass it around. The man finding the lost sheep must tell his neighbors; and so the woman with the lost coin. But we hug Christ to our hearts—Nay!—Drive him off to the hogs—out of sight—and then sit down in our nutshell of selfishness and never mention His name. Millions have never heard. Why don't we tell them?

Salvation is free—"without money and without price." There was a price but Calvary saw it paid, and Jesus now presents us with a check on the bank of heaven with His signature in His own blood. This bank never fails. A check here is good for time and eternity. We get it by faith and

when we get it, we get it. A preacher once urged his church members to seek the "full salvation." Guess they had only a part of the check—possibly torn in two—possibly the authoritative signature lacking. In such a case it was wise to give heed—get the proper check. Faith places it in our hand and we get all when we get any. "He that believeth hath life."

Bro. Rowe wants the Convention in July to witness no debt on the State Mission Board. Let all who hath the "full salvation" be concerned and it will be so.

J. E. PHILLIPS.

CONFEDERATE VETERANS!

Reunion, Louisville, Ky.,

May 30 to June 3, 1900.

For this occasion the Illinois Central Railroad offers a very low rate for the round trip (open to the public). Tickets will be sold May 27, 28 and 29, good to return by June 10, with an extension to June 25.

The shortest and quickest line from Mississippi points to Louisville.

The only double daily service of solid trains to Louisville.

The only line running through sleepers and free reclining-chair cars.

The only line to Louisville without change of cars of any class.

Leaving Jackson at 2:30 p. m., arrive at Louisville at 7:45 a. m.; or leave at 12:55 a. m., arrive at Louisville at 5:45 p. m.

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